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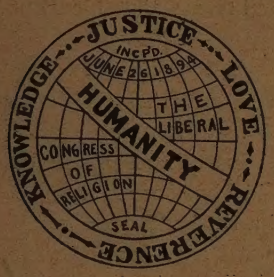
THE NEW UNITY

VOLUME V. THURSDAY, APRIL 22, 1897. NUMBER 8.



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future. —*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

Sow thou thy seed;
Glad is the light of Spring — the sun is glowing.
Do thou thy deed:
Who knows when flower or deed shall cease its growing?

Thy seed may be
Bearer of thousands scattered far and near;
Eternity
May feel the impress of the deed done here.

ARTHUR L. SALMON.

Back again! Gibraltar, Naples, Rome, Florence, Venice, Milan, Genoa, Avignon, Paris, New York, and Chicago, the latter the dirtiest, and for our uses the best, of these cities. Easter greetings to old and new friends! More work, happy because hard; inspiring because hopeful. Never in the history of this paper has there been so much new life awakened in so short a time as during these eight weeks' absence of the senior editor. He will try to so conduct himself that there will be no depression of energy or loss of vitality by his return.

We present our readers this week, upon our title-page, the picture of another of the buildings that adorn the smaller "White City" of Nashville. The title is significant. "Educational" buildings there have been before, but we doubt if at any exposition of this kind the interests of hygiene have been so emphasized. It is another sign of the times. The kingdom of God come on earth requires healthy bodies for healthy minds, and the healthy body is conditioned on far-reaching laws of sanitation — not diet only, but drainage; not clean beds alone, but clean streets. Swamps must be renovated and climate created by man and for man. This building is another tangible evidence of the fitness of carrying hither the message of fraternity intrusted to the Congress of Religion and of mercy represented by the American Humane Society.

Sir Edwin Arnold's verses in advertisement of "Bovril" and patent medicines may stand as material for Max Nordau alongside the appearance at Carson City of the ex-president of the United States Senate in the role of a prize-fight reporter. Astonishment unmitigated requires a postponement of discussion, but we respectfully submit, "What are we coming to?"

The appointment of President Angell of Michigan University as minister to Turkey is one of the wisest of the wise selections which the President has made. For several years President Angell has been a corporate member of the American Board of Commissioners of Foreign Missions, to which he has given an active interest and a devoted service, and he is eminently qualified to undertake the settlement of the indemnity claims of American institutions and citizens against the Porte.

The Porte at last has declared war against Greece, notifying the powers that it has been "compelled" to do so. The last dispatches indicate Greek victories, but what new forces may enter the field, and who will overcome at last, only the God of Nations can know. Yet we believe that He will not forsake those who battle against outrage and cruel tyranny. One name of God is Peace, but He is also the God of Battles, just and terrible against oppressors. That is not peace which is quiescent suffering on the one hand, and licensed rapine on the other. War is grim and awful, but not so awful as this, for this is hopeless, while in war there is always a hope that right may win, even at fearful cost. Men have not yet learned how to put down brute force and wicked oppression, save by the sword. God hasten the day when we shall have a wiser, truer method, but until that day dawns, God help us to fight for the right.

The public is watching with interest the street-railway contest in Indianapolis. However the courts may decide the question of the constitutionality of the three-cent fare law, recently enacted, nothing will ever take away from the railway company the odium which it has brought upon itself by its flagrant resistance to the law during a period when it was in force. Many people have been shamefully assaulted by servants of the company because of their refusal to pay more than the legal fare — three cents. The street-car companies everywhere have been guilty of gross abuses of the public from time to time — but this last attempt to oppose the law by brute force is a culminating outrage.

The following paragraph from the *Christian Register* of April 15th represents a truth always timely, and unfortunately a truth never outgrown, a truth none the less vital in the civic and political affairs of men than in the religious. The hope of Europe to-day rests in its "unsafe leaders." The new Italy tingles with promise in response to the brave deeds and high words of the unsafe Garibaldi, Mazzini, and Cavour. The city of Chicago, writhing as it does with shame, bowed down with civic humility, turns pleadingly to the unsafe agitators, such as John M. Harlan, William Kent, and their associates, who have dared to threaten the safety of political parties, established precedence, private reputation, and personal fortune in the interest of decent government and the civic conscience. Pass the word of our contemporary along.

The cry is for the safe man; and, when found, he is discovered to be one who is perfectly safe from any ability to either say a living word or perform a telling deed. It is a fact patent in history that all progress has been made through the work of unsafe men. The progress now being made in the understanding of the Bible is through men who are deemed unsafe by the great majority of the theological seminaries. The brightest truth that sheds its light on our New England thought comes from one whom even Harvard Divinity School thought unsafe —Ralph Waldo Emerson. We call for freedom, for deeds of daring; but, when the man comes that does and dares, we fear him, and cry out again for the safe man, who has to him neither doing nor daring, but whose glory is to stand still, as Joshua's sun, while the slaughter goes on.

The *Christian Register* for April first would be to many of its readers a pathetic number, were it not so full of cheerfulness and brightness. It contains Editor Barrows's "Benediction," and for once he allows his personality to crop through the impersonal "we" in many places. After sixteen years of faithful service he passes to the more important trust as a nation's lawmaker. We have already expressed our joy over this promotion, and now we are glad to bear testimony to the skill and fertility of the editor, whose atmosphere has always been genial, whose interest has always been felt in the direction of openness and progress; indeed, the criticisms that he has inspired have been in the main his compliments. If the *Christian Register* has been disappointing to some as a "denominational organ," it has been because of its devotion to a more excellent ideal. THE NEW UNITY gratefully bows its head to receive the benediction of Editor Barrows, and is prepared to welcome his successor, trusting that he will be one (unless, indeed, a feminine pronoun should happily be in order) who will keep the banner of the *Christian Register* ever to the breezes that blow outward and onward.

In these days, when men are devoting their lives to laying up money for their children to spend, it is refreshing to meet occasionally a person who makes true estimates of value. Said a business man, whose little four-year-old boy had a fond and aged grandma of wealth: "I tell her that I have nothing whatever to say as to what she shall do with her money, but I think I have a right to say one thing that she shall *not* do with it; and that is, to bequeath it to my boy so that it will be paid to him at his attaining his majority, independent of his fitness or unfitness to control it. I think," continued this man, "that for the average boy to grow up with the knowledge that at a given time he is to become the possessor of a large sum of money is one of the greatest misfortunes that can befall him. I would about as soon he should lose a leg." If more fathers felt thus, and had the courage of conviction, the little child would lead the parent out of the slavery of Mammon into higher altitudes of life.

We print in our news columns the program of the Western Unitarian anniversaries to be held at Unity Church next month. The distinctive features are the special prominence given to the Sunday school interest, which will occupy the whole of Wednesday, and the resumption of the vexed question of the women's work, to which a full session is given. Three or four years ago, unwisely as we then thought and still think, the Women's Western Unitarian Conference was abandoned on the score that there should be no sex lines recognized or considered. The abandonment of the organization, which had proved its efficiency, did not, as we then predicted, solve the question. It is very questionable whether any new energy or fresh life was poured into the parent organization, and there was a perceptible vacancy created. In this age of hopeful restlessness and efficient activity on the part of women, their work in and for the church must be a conscious factor and a matter of deliberate study. The discussion must be profitable.

The transfer of the labors of Rev. T. J. Horner from the Independent Church of Battle Creek to the pastorate of the Unitarian Church of Quincy is a

movement that will interest many of our readers. Mr. Horner goes from the pulpit that has been occupied by Reed Stuart and W. D. Simonds to the pulpit laden with the associations of S. S. Hunting, F. L. Hosmer, J. Vila Blake, and the lamented Mr. Bradley. Truly, a noble succession! Mr. Horner goes to a great opportunity, and we trust that there will be some one to promptly take up the large opportunity left behind in Michigan. A Quincy paper, alluding to Mr. Horner's opening sermon, says: "Retrospection, introspection, and glimpses into futurity were blended in language masterly, at points poetic, and ever eloquent. Throughout all was the argument for the religion based upon scientific truth; the newer, broader, more liberal religion; the religion that in the twentieth century will be built upon the foundation now being laid by science. This religion will attain its zenith when man, made in the image of his Creator, perfects himself spiritually until he may honestly and conscientiously aspire to a seat at the right hand of his Father, the Father of humanity — his God."

Hon. John E. Morgan of the State Legislature of Wisconsin, an interested reader of THE NEW UNITY, sends us an interesting manual of fifty-six pages containing aids for an appropriate observance of Arbor and Bird Day in the public schools of that state. It is issued in connection with the Governor's proclamation setting apart Friday, April 30th, as Arbor and Bird Day, recommending that all public schools, other educational institutions, and citizens generally observe the same by the planting of trees, shrubs, and flowers in school grounds and public parks and "that special attention be paid to our native birds, in order that the children of the state may learn to find pleasure in a knowledge of the habits and characteristics especially of the various songbirds, and that there may be cultivated a higher regard for bird life." This proclamation and pamphlet are the results of a law recently passed, introduced by Assemblyman Morgan. We believe that Wisconsin is the first to give the birds official recognition, and our correspondent acknowledges his indebtedness to THE NEW UNITY for the suggestion and inspiration. He writes: "I hope the sentiment of bird culture and love for birds will develop in Chicago, and wish your Audubon Club great success." This pamphlet, containing songs, poetical selections for recitations, and interesting reading matter, can doubtless be obtained by teachers and those interested in the work of teaching, upon application to J. Q. Emery, State Superintendent of Public Instruction, Madison, Wis.

There is hardly a man, even the most depraved, who at some time in his life has not felt within him that divine impulse to give all for that which he holds sacred, which is the first step in the way of martyrdom. The impulse may be uncertain and weak, the principle a false or unworthy one; the test may never come. But the man's soul has been in touch with that which glorifies humanity, has redeemed every page of its cruel history, and has remained when all else has been swept away in the ruin following some failure in the awful struggle toward the truth. God has put into man's soul that which exalts him in the bitter hour, and makes him steadfast for conscience' sake. But what is there to help him bear the pains of martyrdom without its sustaining power? When it is for a great principle, the soul rejoices in its sufferings and grows strong. When it is for petty nothings, meaningless conventions, idle whims, fantastic sentiments, it grows peevish, weak, despairing. Schopenhauer has told us of his suffering as Gulliver did when he was overcome "by a very great number of very small men." God has given us strength to meet wild beasts, the stake, and the sword, but if he would only give human nature grace to endure incessant pin-prickings! This is the prayer of scores of ministers, and hundreds of ministers' wives, whose lives are so filled by concessions to the whims of the parish that the noble energy that ought to meet really worthy demands is exhausted by the constant irritation, while self-respect cowers before the accusation, "I am a time-server." It is the price of tenure of office. It is the penalty one pays for the opportunity to do the work of a minister of religion. It degrades the minister, and it makes him unable to do all that he might have done for the people whom he serves.

One and Inseparable.

We are going to the South. We are going to our brothers. The day is past for sectional vitriol. Channing said, as long ago as 1835, that, traveling in Virginia, he was ashamed of the narrowness of the people of his own state, and if only there could be good riddance got of slavery and its immoral tendencies he should believe that the Virginians presented the ideal social character. The South contributed to our history its full share of noble thoughts and heroic deeds. Webster said that it was the eternal glory of Virginia to have originated the Northwestern Ordinance, which dedicated to perpetual freedom that large territory in which Chicago this day sits as the princeliest city. During the Civil War, Emerson said, "I do not wish the South to come out of this strife too much weakened, for we of the North shall yet need her inspiration, to keep firm that most invaluable doctrine of state rights, which is at the very bottom of Federal unity." The greatest man in American history, without comparison, was Thomas Jefferson. Without him popular government would not have been

dared in 1776, and again would have failed in 1800. Washington, a Southerner, was the first to call for "an indissoluble Union." Livingston of New Orleans wrote, in 1832, that message which for the first time demonstrated the impossibility of peaceable secession. It stands as the ablest state paper ever written in America. On the contrary, in 1803, ex-members of Washington's cabinet, and of Adams's cabinet, Pickering and Wolcott, and with them Governor Strong of Massachusetts, and others, engaged in a plot to break up the Union and create a Northern confederacy. One year later these same men conspired to elect Aaron Burr governor of the state of New York, with the compact that he should become the head of a new government consisting of New York, New England, and New Jersey. So we see that the sin of secession has not been altogether on one side of the American Republic. The glory of fealty does not grace the Northern section only. We are men of like passions, of equal vices, and common virtues. History has taken off its New England spectacles. We will hereafter recall our honor and heroism as common property, and strike hands for God and our common home. All hail the sunny South! All hail the sturdy North! Let us live as Adams and Jefferson died; the grand old man of Massachusetts going out with the words, "I die. But what matters: Thomas Jefferson lives." But he knew not that at the same moment the spirit of the great Virginian took its flight, that with even pace they might enter the gates of eternal wardship over their beloved Union. What they lived for and died for, we live for — Adams and Jefferson, Massachusetts and Virginia, the North and the South, Chicago and Nashville, one and inseparable!

E. P. P.

The Liberal Deviseth Liberal Things.

Let us make this Congress the noblest of the four. The time and place are peculiarly auspicious. It only needs the earnest and united action of the Board of Directors, and the hearty, generous support of all men and women interested in the cause. Surely now, if ever, is the time to attest your interest by your generous financial support; for without this the Congress simply cannot do its work. "The liberal deviseth liberal things." What are we to expect of this Liberal Congress of Religion but that the members shall show their faith by their works? I feel like humbly suggesting that the vitality of the Congress movement will receive a pretty fair test from the amount and size of the contributions sent in for its support. The thing cannot be done without money. The money can't be had without the people sufficiently interested and unselfish to give it. Are we going to have a great and glorious meeting? We shall know soon. And the readers of THE NEW UNITY, every man and woman of them, will have part, either positively or negatively, in answering the question. I believe that very much depends upon this meeting. It may be the making or unmaking of the cause of liberal religion in the South for many years. Any sectarian organization with such a door open to it would make sure to enter in. I hope we shall prove ourselves equal to this opportunity,— but not by the toil and sacrifice of a few, and those the ones least able to make the sacrifice. Let every one do his part, and together we will do something for which we shall always thereafter be glad.

CAROLINE BARTLETT CRANE.

The Humane Congress at Nashville.

Very many will remember with pleasure the meeting of the Humane Congress held under the direction of the American Humane Association in connection with the Columbian Exposition in 1893. The officers of the association have decided to hold their next annual meeting at Nashville, October 13th, 14th, and 15th. This will be during the week preceding the meeting of the Liberal Congress, and at a time when the attendance upon the Centennial will doubtless be the largest. For the benefit of our readers we may say that the purpose of the American Humane Association is that of a federation of all the local Humane Societies of the United States, deliberating in council upon questions that concern them all, and standing behind them with its influence and support. The work laid out during the days of its annual convention is continued through the year in the interests of the great cause it represents. The association undertakes also to act on behalf of all its members in matters involving wider interests than those the local organizations can well subserve. We may instance, for example, the urging of national legislation in humane matters, such as United States statutes affecting cattle-transportation, the efforts made by the association, at great expense, to secure improvement in the mode of transportation, from which have resulted the present stable-cars, and similar humane devices, and the publication of the code of laws relating to cruelty to animals and children. It is impossible for any local Humane Society, however zealous, to secure from the public that respectful hearing concerning national abuses which abundant experience has shown will be accorded to a national association.

Still further, the association includes in its annual reports, summaries of the work accomplished by each local organization, and sends these all over the civilized world, wherever Humane Societies are in existence. It can be readily seen, therefore, how much more widely known the work of each constituent society becomes, and how, when all are represented in the statistics of the association, it is

possible to give to the world some idea of the extent to which prevention of cruelty to animals and children in the United States is being carried.

Efforts are being made to secure the best speakers possible for the Nashville meeting, and one of the most profitable conventions in the history of the association is expected. The honored president of the organization is Mr. John G. Shortall of Chicago, a philanthropist of noble name among all those who stand for humanity's highest ideals. A prominent citizen of Chicago, a man of wide experience and large culture, Mr. Shortall has long been known as a foremost leader in this great work.

The Era of Congresses.

This paper exists for the purpose of vindicating the prediction often made in these columns that the great Parliament of Religions held in Chicago in 1893 was more of a prophecy than a fruition—not a glowing climax, but a humble beginning; a John the Baptist heralding a Messianic power to come. It was a "voice in the wilderness" of dispute and disagreement predicting the coming of that Son of God and the Son of man that would utter harmonies and not discords, speak the unities and not the divisions of faith, bring together and not separate. A special emphasis is placed in this number upon the coming Congress to be held in Nashville in October next. Our interest and sympathies center there. It will be an occasion which, if rightly managed, will do much to quicken and harmonize the various religious forces of our country; but the Congress will be but half realized and inadequately understood if it is looked upon as a unique revolutionary or erratic expression of the religious life, instead of regarding it as the visible expression of a deep underlying movement. The currents of human thought are setting in in this direction. The hunger of the human heart everywhere is for unity. The new Italy that rose out of the terrible sea of dissension in 1870, the united Germany, the present gravitation of the Greek to his kindred in response to the Cretan cry, all prove this tendency in the political world.

The Parliament of Religions is an illustration of this same law. The proposed Congress at Nashville will be a further vindication of it, and this movement finds its noblest indorsement in the still more suggestive cry detected in the gropings for a Congress at Benares in the actual call now out for a great Congress to meet at Delhi in 1898, a call which is set forth in the following terms in the public press:

The call emanates from a Hindoo of illustrious descent, Maulana Syed Nusrat Ali Saheb, the editor and proprietor of the *Moslem Chronicle*, a Delhi paper that is printed in both native and foreign languages, and has a wide circulation in India. In the office of the paper there are no less than three hundred varieties of type, representing the printed characters of almost every known tongue in the civilized world, and the call for the great Religious Congress has been printed in various languages and scattered broadcast over the face of the earth.

The call has been sent to every minister and priest of any prominence in America. Many have replied that they will be there.

The object of the Congress is explained by the call to be:

1. To bring together the eminent and leading representatives of all religions of the world, with a view to enabling them to expound the merits of their respective creeds.

2. To give these representatives an opportunity of acquainting themselves with the main principles of every religion, and thereby enabling them to judge how far each religion is based on true and unimpeachable principles.

3. To ascertain what practical social and moral effects each religion has produced upon the community professing it.

4. To set forth how far the doctrines of each religion are in conformity with reason, science, and the laws of nature.

5. To trace the origin of each religion, and to scrutinize the system followed in the preservation of its traditions.

6. To show, in an exhaustive manner, the various religious teachings common to each religion.

7. To enable the representatives of the various religions to draw conclusions as to the merits or demerits of the various religions, not in an antagonistic, but in a truth-seeking spirit.

The writer of this paper, by a happy coincident, was permitted, during his recent brief visit of five days to Paris, to learn much of the large scheme being earnestly discussed and developed by the friends in that great capital, looking towards a Universal Religious Congress in 1900. On the evening of his arrival the senior editor of this paper met Professor Bonet-Maury, who was the Parisian delegate to the Parliament of Religions in Chicago, on the steps of his own house as he was coming down on his way to an important committee meeting held in the interest of this World's Congress of Religion; travel-soiled as he was, the editor accompanied the genial French professor to the council meeting. The committee met at the residence of M. Jules Siegfried, recent Secretary of Commerce in the President's Cabinet, and at present a member of the Chamber of Deputies, he and his accomplished wife being much interested in the project. There were present in all some two dozen representatives, among whom were Anatole Leroy-Beaulieu, a learned member of the Institute of France, the author of "Israel Among the Nations," and the "History of the Tsars and the Russians," which have been recently noticed in these columns. This was the gentleman who acted as chairman of the meeting addressed by Dr. Barrows last winter at Paris, and who also presided over the deliberations of this council meeting. There were present in addition: Professor Albert Reville of the College de France, whose works are well known to the students of liberal religion in this country; Prof. Aug. Sabatier, Dean of the Theological Faculty of the University of France, and the author of many works, the last and most noted being the "Outline of the Philosophy of Religion According to Psychology and History"; Theodore Reinach, the learned Jew, Epigraphist and Hellenist, who was there to fill the

divinely appointed place of the Jewish scholar everywhere in these days, viz., to compel the would-be "liberal Christian" to be liberal, and to expose the pretension of those who would declare the universality of their sympathies, but at the same time rim their organic fellowship by some personal emphasis of "Christ" and "Christianity"; Frank Piraux, editor of the *Revue Chretienne;* Georges Poignant, an eminent Catholic layman, former tutor of Prince Louis Bonaparte, one who has traveled extensively among the Mussulmans, and is an authority on that faith. There were also Ed. Shure, an Alsatian poet, and theosophical author; Charles Wagner, the successor of Athanese Cocquerelle, the Theodore Parker of the Paris pulpit of to-day, author of many books of popular ethics; and lastly to be mentioned there was the directing spirit, the valorous Abbe Victor Charbonnel, a young Catholic priest who has thrown himself with great ardor into this movement. He is the author of two works upon the subject, one entitled "*Congres Universel Des Religions en 1900 — Histoire d'une idee*"; the other, "*Le Congres des Religions et La Suisse.*" He had brought to this meeting a printed proof of the outlined plan, which was freely discussed with great earnestness, but with great courtesy. In the discussion the writer of this article felt much at home, for it reminded him of the hot questions and hard questions which the Chicago committee had to face four years ago. We anticipate the publication in France by giving below a translation of this call virtually, as revised at this meeting and furnished us in manuscript through the courtesy of Professor Bonet-Maury. During the evening it was the pleasure of the Secretary of the American Congress to speak a word of fellowship, encouragement, and greeting on behalf of the American constituency. His words were rendered into French by Professor Bonet-Maury, but there was a cordiality, a good will and fellowship on both sides that needed no interpreter. We will have more to say concerning this meeting, these committeemen, and their high venture, which we doubt not will reach high fruition, in coming numbers. This, for the present, must suffice as our home-coming greeting and our word of welcome to the old and new friends, with gratitude to the hands and hearts who have wrought so well for THE NEW UNITY during our absence. In these words of our Parisian brothers of many names, but of one faith, our readers will find for the time being a proclamation of the coming Congress in October. We say on our return, as we did at parting, "On to Nashville!"

Universal Congress of Religions.

The Parliament of Religions which was held in Chicago in 1893, on the occasion of the quadri-centennial anniversary of the discovery of the New World by Christopher Columbus, will be regarded henceforth as one of the greatest events in the religious and moral history of humanity. A solemn assembly, of one hundred and seventy representatives of the principal religions of the world, proclaimed the existing aspiration of the soul for religious toleration, and peace, and for fraternal union with all men of good-will, which was an immense advance in the general order of civilization.

A few liberal men have now conceived the project of renewing and confirming, developing and enlarging, in Paris in 1900 the work that had been so happily commenced in the Parliament of Religions assembled in Chicago in 1893. But they have already recognized a difficulty, hard to be overcome, based on plausible motives, viz.: that different theologians would see, in the fact of a congress of all religions admitted to conditions of parliamentary equality, a dangerous concession to the idea of the doctrinal equality and moral equivalance of religions. The historical events, moreover, would not be equally represented, coming as they would from countries differing profoundly in ideas, in manners, and in national spirit. The project of a congress of religions, therefore, a congress of different churches and religious confessions represented by official delegates, would have to be abandoned. It seems, however, that the idea of a great religious manifestation in 1900, at the junction of two centuries, should not be allowed to be lost. If it is necessary to abandon a regularly established representation of religious societies, it is yet possible for men of different religions to form themselves into a society, under conditions of personal independence, which would leave them free to study the multiple problems of the conscience. Priests and laymen, however, preoccupied with the religious and social questions of the future of humanity, would readily be admitted to such a reunion. Their presence and opinions would only commit themselves, and not their churches. They would be representative, by their moral authority, without being in any way officially responsible. The congress would be rather one of religious men, than of religions, or of religious forms. It would be a universal religious congress. We submit, on the above considerations, that certain religious beliefs and thoughts be initiated in a universal religious congress to be held in 1900 either in Paris or Versailles.

The moral ends of the Universal Religious Congress would be:—

1. To affirm the naturalness and universality of the religious sentiment, the indefeasible vitality, social powers, and educative value of religion, then the progressive realization of the human ideal.

2. To proclaim religious liberty, the sacred right of every human conscience to toleration and respect, and to protest against the fanaticisms of sect and race.

3. To seek, from the defects of doctrinal unity, the fraternal union of all men, established by this sole fact that they are religious, and to exalt in diverse religions, that which brings together, above that which divides—the unity of the religious conscience, above that of confessional peculiarities.

II. Religious men, admitted to the congress, would be all those priests and laymen of good-will — believers, who have faith in the reality of religious relations between God and man, and between man and man, and who aspire, each in his own way, to realize, on earth, the sublime ideal of the fatherhood of God, and the brotherhood of man.

III. The plan of the Universal Religious Congress would be fixed as follows:

1. The Universal Religious Congress would assemble in 1900 in Paris or at Versailles, and would be organized under the direction of an international committee.

2. The congress would hold two kinds of sessions — the one, which would be held in the morning, reserved only for members of the congress; the other, in the afternoon, open to the public. The first, would be devoted to the study of the state of religion in different countries, and among different races, and to the discussion of certain of the more important religious problems of the day. The second, would have for its object the exposition, by illustrious orators, of the general philosophy of religion.

3. The Congress would be directed in a spirit of large toleration and mutual respect, according to the rules of parliamentary equality. This would not imply, by any means, the philosophical and moral equality of the different Christian doctrines, nor indifference to matters of faith, for, it is based, not, on the value of religion, but, on the respect due to the human soul.

4. Speech would not be denied to any member of the Congress, who would claim the liberty of expounding his faith, or that of his co-religionists, but the length of each discourse would be limited.

Every criticism, every dispute, every doctrinal or personal polemic would be interdicted. It is only in a positive sense *that each orator would be expected to give an affirmative exposition of his faith or opinion*, but never in a negative sense, by attacks against the faith or the opinions of others. The privilege of speech would be denied to those who should attempt to violate this rule.

The program of business, of the Congress, would be eventually determined by the directing committee. One might foresee, from the moral ends of the Congress, what principal subjects this program would comprehend.

1. Religious liberty. It would be considered in its essence, in its history, and in its progress. The actual conditions of civil toleration and religious liberty, in the whole world, would be impartially discussed, together with the difficulties, which still exist, as to the universal respect for the individual conscience.

2. The naturalness and universality of the religious sentiment, the social power, and the educative influence of religion. According to the testimony of the human race, this would be done just as in a congress of psychology of mystical phenomena, the proof of its origin being accepted as existing in the conscience, as well as of its irreducibility. Only among philosophers, and sociologists, could the grandeur and importance of such a declaration be recognized, —a declaration, by which, men, coming from all countries of the earth, could say that they are naturally and invincibly religious. There would then be brought out the profound relations of religion with life, with the individual moral life, with the life of the family, with political and social life, with the development of the fine arts and of civilization. Thus there would be proclaimed the psychological, moral, and social value of religion, and the benefits of its influence.

3. The religious fraternity of all men. The Congress would announce, that, a unique and universal good is the supreme object of the mystical aspirations of all men, in all religions; that, this quest, and this love, of one and the same God, has place in all souls, and is the essence of fraternal peace; that, only one prayer is at the bottom of all hearts; that, only one desire for good, and for human realization of divine perfections, is at the bottom of all consciences; and that, God has never left himself without a witness in any part of humanity, which must find itself in Him, by a common recognition and a common adoration, the sentiment of His moral unity; the establishment of better relations between the different religious organizations of the world in general and in particular; a coming together among all the disciples of Christ, which will be followed by his supreme wish that there might be one fold under one shepherd. And thus, a great example of peace and love would be given, by religious men, to all mankind, who struggle and suffer on earth, and who would feel the advantage of being members of the great family of the Heavenly Father.—*From Advance Sheets of the Paris Call.*

Truth only needs to be for once spoke out,
And there 's such music in her, such strange rhythm,
As makes men's memories her joyous slaves,
And clings around the soul as the sky clings
Round the mute earth, forever beautiful,
And, if o'erclouded, only to burst forth
More all-embracingly divine and clear;
Get but the truth once uttered, and 't is like
A star new-born, that drops into its place,
And which, once circling in its placid round,
Not all the tumult of the earth can shake.

James Russell Lowell.

The Liberal Congress.

Hospitable to all forms of thought: Everyone Responsible for His Own.

Dawn.

O, they 're coming up the sunpath
Glad heralds of the dawn;
We catch the distant echoes
Of the voices that are gone.
They have learned the gentle accents
Of the chastened, the redeemed,
And they chant the higher service
That the brave advance have dreamed.

Lo! The starry splendor streaming
Up the purple fields of space;
'T is the light His love bestoweth
Unto every martyr's face;
And the love of man outshining
All the glory of the suns,
While our heroes are divining
Where the tide of empire runs.

And they throng the mighty temple
Whose azure dome is veined
With the gems of truth transcending
All that love of power has gained.
And they guide our nation's councils,
That the wrong and strife shall cease,
For the world is slowly swinging
To the poise of perfect peace.

HELEN HINSDALE RICH.

Anthropological Notes.

American Dialects.—In pronouncing the words *grease* (a noun), *to grease* (a verb), and *greasy* (an adjective), do you pronounce the *s* like an *s* or like a *z*? Do you say *to grease*, or *to greaze*? Do you say *greasy*, or *greazy*? Prof. George Hempl is making a study of local English in America. He has issued a little leaflet of test-questions and he asks intelligent persons everywhere to assist the study by answering these questions. There should be one thousand readers of THE NEW UNITY ready to assist in this work. The study is an important one and the results are sure to be of interest. Professor Hempl has already published a preliminary study of the usage in reference to the words grease (noun), grease (verb), and greasy (adjective). The United States may be roughly divided into four districts dialectically: (1) New England and that part of the States lying directly west of it to the Rocky Mountains; (2) a midland belt, including New York City, New Jersey, Delaware, District of Columbia, southern Pennsylvania, southern Ohio, middle Illinois, middle Indiana, and St. Louis; (3) the district south of the above; (4) the far middle West, the Northwest, and the Southwest. In the first of these areas to grease and greasy are general; in the middle belt there is a nearly equal division in usage; in the South almost all say to greaze and greazy; in the fourth district the usage is extremely variable. On recognizing these curious differences in the United States, the question naturally arises, Are they developed here, or are they original and imported? So far as we have information regarding British usage, we may say that in England, outside London, 84 per cent of people say to grease and 74 per cent say greasy; in Ireland the percentage is 75 and 75; in London, 25 per cent say to grease and 33 per cent say greasy; while in Scotland the *z* sound comes out strongly, and only 14 per cent say greasy and grease. Quite plainly, then, our varying usage comes from Europe. The northern district is English, while the midland, and, yet more, the South, betray in language the large Scotch and Scotch-Irish immigration. How the original differences came about is an interesting question, for consideration of which we have no space here. We urge our readers however to write for the test-questions, and to answer them carefully and fully. The work is one which will yield interesting results. Address Prof. George Hempl, Ann Arbor, Michigan.

The Peabody Museum of American Archæology and Ethnology.—The museum's work in Honduras begins to be made public. The collection lately made there, now numbering fourteen hundred entries, has just been put on display. The first number of the quarto Memoirs has appeared. It describes the explorations at the ancient city of Copan. The illustrations which are numerous present some new details. Very important is the discovery that the ruins now known stand upon yet older remains. Professor Putnam is not content however, to work but one field. The museum has lately secured the Rindge collection from the Pacific Coast. This is particularly rich in magnificent great obsidian blades. The material from ancient cliff-dwellings has been combined with that from the modern pueblos and is now properly exhibited. Much of this important series is the result of the *Hemenway Southwestern Archæological Expedition*, and the whole has been displayed with assistance from the Hemenway heirs. Of field work done by the Cambridge Museum, the investigations in the Delaware Valley deserve notice. Mr. Ernest Volk is the field worker and it is claimed that his finds confirm the claims of Dr. Abbott and Professor Wright that man existed in that region during the glacial period and that rude relics *are* found in the drift gravels. This whole matter needs careful discussion and investigation.

Costa Rican Archæology.—Señor Anastasio Alfaro, who was commissioner from Costa Rica to the World's Columbian Exposition, has done much to make the archæology of that little republic known. He is now connected with the *Museo Nacional*, which under his direction becomes more and more a creditable institution. At one time Sr. Alfaro wrote a series of short and simple papers upon Costa Rican antiquities. He is now publishing a more pretentious work under the title *Antiguëdades de Costa Rica*, of which the first part has just been printed by his government. Few ancient ruins are known in Costa Rica, and those present little of striking interest. That others may be hereafter discovered is quite possible. There are three archæological districts in the republic — the Northwest, where the Chorotegas or Mangues lived; the Southwest, where were the Cotos or Bruncas and other tribes; and the Eastern slope, occupied by the Guëtares. The most interesting discoveries have been made chiefly in this last district. The relics come mostly from graves, which vary considerably in construction, but often are box-coffins or cists made of slabs of stone. One famous old cemetery — that of Aguacaliente — has yielded five thousand specimens of pottery, stone, copper, and gold. The gold work of the old Guëtares, though inferior to that of Colombia, was considerably developed. The types include little bells, ornaments, small figures, etc. Among the favorite forms were quaint bird designs; sometimes two precisely similar birds are made side by side, with upraised wings in contact and united; in one specimen five birds occur in this way. Fantastic animal figures were also made. A curious art of gilding copper was practiced, the exact method of which is not now known. Some rude stone objects are among those found in Costa Rica. From their crude forms they might, by some authors, be called "palæolithic." Alfaro wisely refuses to call them by that name, or to consider them of any great age. No specimens are truly palæolithic, the age of which is not proved by the conditions in which they are found. In Costa Rica these are against the idea of antiquity, so far as the specimens here described are concerned. Objects of *jade* (a fine-grained, hard, rich-green stone) are not rare in Costa Rica. Hence the "jade controversy" naturally arises. Alfaro believes we are not justified in assuming that the material was brought from Asia. He emphasizes the fact that the unwrought material is found, and that the forms of objects are local and characteristic. Both these facts he considers bear against the theory of an Asiatic origin.

FREDERICK STARR.

"What is the Function of the Sunday School?"

A Personal Reply.

If all Sunday school work was not tentative and experimental, I should feel even more hesitancy than I do in venturing an opinion upon this much-discussed subject.

The function of the Sunday school?

If homes and day schools were all that they should be, perhaps there would be no need of special schools for Sunday and "Sunday lessons"; but since they are not, I, personally, feel that there is still a place for them. They do lay stress upon the higher elements of life,—the better rather than the more profitable (?) motive; the inner instead of the outer voice; the gentler, kinder, more unselfish ways and attitudes towards our fellow-beings. They are at least an *emphasis* upon these better things.

The more the teaching is brought to bear practically upon every-day living, the more effective and suggestive it is apt to be. The real aim is to teach the duties of life, and anything that does that has a right to be, in my liberal opinion. What appeals to another may not appeal to me; that which is my help may be another's hindrance. Each must choose and "lay hold upon" that which helps *him*, and not another. Must we not, to be consistent, *give* that which most helps the child we are trying to guide? My own Sunday school experience, both as pupil and teacher, began in an "orthodox" denomination. While I have entirely changed my attitude towards it, while a great deal of my mental suffering arose from trying to believe and utilize the doctrines taught me, still I must say that *because* the stress was laid upon the higher views and impulses of life, it proved an uplifting force in my life as a pupil; and, as a teacher, instinctively I put the emphasis upon the ethical, practical side, rather than upon the doctrinal, and so hope I was a help to the boys and girls.

Later, my work has been in our Sunday ethical schools, where the motive is plain and unmixed; the way is not so plain.

The basis of class division should be, in my opinion, age, the grade in the day school, general intelligence, and ability; in short, whatever would help decide the classification of pupils in a public day school. Children would not so keenly feel the difference in sex if it was not so emphasized as it is; and the school teachers whom I have known as most successful are those who tell me they make no difference in their treatment of boys and girls, and say they find the same mental and moral response from both, or modified only by the difference in their treatment and teaching at home.

In our ethical schools the question of sex has never arisen among the children (in regard to mingling or not mingling in classes, I mean), and I think it has been because the directors have ignored it. Neither have the directors assumed that any chosen subject of study was suited any more to one sex than the other. Common interest, common need, common ability, and outcome have been *assumed*; and this assumption is a great simplifier.

Anything which conveys moral help to a class should be permissible in an ethical school. Naturally, stories come first for the little children,—fables a little later; and nature's ways are ever offering helpful lessons to the teacher who knows and loves them. The Old Testament legends hold much; but there is need of careful choice in them. It is noticeable that the child, who comes to them freshly, will think of them very differently from the older person, who has certain associations with them that are difficult to clear away. The real motive of action is more truly apparent to him, and will often clarify the teacher's vision. It is well for a teacher to be conversant with customs and environment of her characters, so as to give the story its true setting, and modify or inspire the child's interpretation and conclusions.

The New Testament, both in a study of the central figure in it, the parables, and the direct teachings, belongs *decidedly* (in my opinion) to the oldest class in the school. Prior to studying these topics, there is a wide range of topics to choose from, better suited to the children's judgment, development, and needs; legends with lofty and tender lessons at the heart of them; lives of the great and humble good people of the world; suggestive sentences to get the meaning from and then apply to "such and such" actions or situations in life; the discussion of day school ethics and honor; home relations and duties; the citizenship of even a child,—anything and all things which teach clearly that all we do is a help or hindrance in our own life-building or that of another who comes in contact with us. Relation, interdependence, the *unfailing* law of cause and effect, the certainty that no good of any kind is lost —all these can and may be taught in many ways; and the way must depend upon the child's necessity and capability *at the time*.

This is ideal, I know; but it is the ideal we are striving for, and which must be our inspiration and partial guide. No one can tell another teacher "just how"—for so much that is most valuable depends upon each one's *own* personality.

"We are not always expected to actually *do* things; but to be willing and *to try*." And we can keep our faith strong on the side of truth, teaching ever upon the positive, good side, so building *that* side strong that the other will weaken, even without the emphasis that sometimes comes from trying to "tear down."

A QUESTIONER.

A little child to-day sits on my knee,
And questions me of many things that be.
A question and its answer make for him
A something definite of what was dim.

This little child, long slipped from off my knee,
In life's to-morrow, *facing* things that be—
Will his ideals be clear or sadly dim
Because of how, to-day, I answer him?

This little child here sitting on my knee
Is *greatest and most real* of things that be;
My faith in truth and goodness is not dim—
I 'll give my best and truest unto him.

JUNIATA STAFFORD,
Superintendent North Side Sunday Ethical School.

How to Make Commonplace Lives Happy.

One of the surest marks of genius is its ability to glorify the commonplace. Burns took two dogs, an old sheep and a lamb, a couple of beggars, and a mouse-nest, and set the world shedding tears over them. Wordsworth was equally indifferent to his subjects, and so with the greatest work of a very great artist — Millet. The object-matter of his Angelus is a couple of very low-down French peasants. They both wear wooden shoes, and their clothing is of the rudest. Both are digging potatoes; both have half-finished rudimentary faces. The background of the picture is a gorgeous sunset, with the spire of the village church in the distance. The Angelus bell is ringing. Both boy and girl drop their hoes, and with bowed and covered heads fall to repeating, no doubt mechanically, the simple evening prayers which the Catholic Church has taught them. They are full of reverence, but all the same, of reverence mingled with ignorance, and perhaps superstition. The glory of this great work lies in its spiritual atmosphere. I doubt if ever so few square feet of canvas locked in its joyful embrace, and gave forth from its wondrous robe of color so much of "that light that never yet was on sea or land." For some weeks it was in an apartment by itself in Chicago. Vast crowds of all sorts of people visited it, but none stood before it without uncovered and bowed heads. Before it frivolity turned to seriousness. Its effect was as if the Master himself was there. I have often seen just such crowds in Paris stand before the Venus of Milo awe-stricken at the white splendors of the half-draped marble goddess. Also, in Dresden, I have seen the same kind of crowds, with the same awe-stricken faces, before the far less majestic Sistine Madonna.

The lesson to be drawn from the Angelus is the elevation and glorification of the commonplace. How can we make our miserable commonplace lives, these sour, mud-locked chilly

days happy and beautiful? The great majority of us at this season of the year do little except eat our three meals a day, and fill our skins as full as they can hold of gossip, and sleep. Our waking hours are given to earning our daily bread, criticising the weather, and talking about each other.

The vast majority of the human race are so absorbed in the gratification of their animal wants that when they pass away they are as little missed as the beasts of the field or the birds of the air. And yet these lives, so hopelessly commonplace, may be filled as full of sweetness and light as those gifted spirits to whom is given the leadership of society and of human progress. The most of us are lacking in those intellectual qualities that make the lives of the leaders of society so attractive, but we forget that there is a vast amount of happiness in one-story brains. Fiction, the story-writers, the newspapers, the stump-speaker, the preachers, all help to make humble homes and tedious hours enjoyable. The great state of Indiana expends an enormous sum of money each year, over three million dollars, that its children may enjoy those beautiful things, the gates to which are the graphic arts of reading, writing, and spelling. There are few pleasanter occupations than the study of public questions, even in so elementary form as reading newspapers, listening to debates, and then choosing between the three great parties who are such eager candidates for our suffrage. But this is only a small part of the art of manufacturing happiness out of the commonplace. We live in a shoreless and fenceless world of beauty, color, sound, and form and fragrance. Take music, which is nothing more than educated, decorated, and evoluted noise. For one, I have not the slightest comprehension of high-grade music, and yet the simple, ordinary tunes, such as we hear whistled and sung on the street and in our social gatherings, are a constant delight to me. I have often sat in high-priced seats, listening to the great operas of Lohengrin and Valkyre, awfully bored by the brilliant music and the gorgeous stage scenery, and wishing myself at home listening to "Way Down Upon the Suanee River," or some of the Gospel hymns. Three fourths of all of our religion comes from the hymn-book. The great majority of us commonplace people know no other road to God and things spiritual than over the highways of music. Given a cheap organ and a five-cent hymn-book and a dozen or more open spirits, and it is the easiest possible matter to bring heaven down into lonesome, aching. All religions sing, and the cruder the theology, the more vigorous is the music. Calvinism would have died out a century ago but for Isaac Watts and the hymn-writers.

But I have not yet touched upon the heart of my subject Commonplace lives are made beautiful by duty done, and by the capacity in every human bosom for things spiritual. Every soul that comes into this vast universe and becomes part of the numberless throng of human beings finds all kinds of duties set before it. There is no such thing as a small duty. "All service ranks the same with God," says the wise Browning, and to us little people the satisfactions from the faithful performance of our humble duties are as great as those which come to the brilliant and gifted of earth from their high and noble callings. Besides, Nature has impartially distributed among all classes of society this subtle thing called happiness. The humblest hearthstone has joys equal to those of palace or throne. Who get the most out of life? Certainly not the rich or the gifted. The teamster, whistling and singing, with his bounding health and contentment, is quite as happy as lawyer, or banker, or priest. None but dyspeptics ever dream they have stomachs. Happiness is largely a question of unconsciousness. A vast deal of rubbish is written about the unhappiness of poverty, but the majority of the poor know nothing different.

But the chief source of glorification of a commonplace life remains to be mentioned—our spiritualities. "The kingdom of God is within us." Every human being has faculties more or less developed for the higher and highest possible life—the life of God in the soul—which are a constant delight if improved, and which turn all the trials and adversities of life into pure gold. The spiritualization of evil and of enemies and sorrows is one of religion's greatest triumphs. In a large sense there are no accidents and misfits in life. Accidents, adversities, enemies, enmity, are only friends in disguise. The most valuable possession a man can have is a good assortment of active enemies. They teach him his weaknesses and his limitations, and put him on his guard against them. A vigilant enemy makes life interesting. Too many friends are apt to flatter a man and weaken him, and so with adversity generally. It is far less difficult to fight than prosperity. The old Hebrews had an expression that I have always greatly admired, "The open vision." A commonplace person who is endowed with this open vision, this power to see the divine all about us, has a lasting foundation of happiness. To such a person, no matter what the surroundings, "day unto day uttereth speech, night unto night uttereth for knowledge." I once, when a boy, knew a Christian woman living on a bleak farm and upon the edge of a squalid village, full of mean gossip and uncleanness, who converted both into a Bethel, and whose life, always poor in great deeds performed, for forty years was as sweet and fragrant as a bank of new-blown roses. And the wonder of it was that she had no other books than Bible and hymn-book. She had read the Bible through over thirty times. She was blessed with a beautiful person and a sweet voice, and wherever she went, life became pleasanter and more worth living because of her presence. But each day she cooked and scrubbed just like a hired girl, and was every year, for weeks, mud and snowbound. She never looked in upon herself, but always looked out and forward and upward, and when it came her turn to forever clasp hands with forgetfulness, and become once more a part of the elements, she did so cheerfully, and thanked God for her humble commonplace but happy life. It never occureed to her, nor does it ever occur to any right-minded, healthy, busy soul, that life is commonplace. And that is the truth about the matter. Our surroundings may be commonplace and unrecognized, but life itself is divine.

"And the Lord God made man, in his own image made he him, ... and breathed into his nostrils the breath of life, and man became a living soul." With such an origin and such an author, how can life possibly be commonplace if lived aright?

D. P. Baldwin.

Outside.

An Imitation of Heine.

Alone in her chamber, flower-sweet and tender,
White and adorable, dreameth a maiden.

What is she dreaming of? Does fancy lend her
Visions of love-time with rapture laden?

Dreams she of Paradise? Of springtime cheery?
Who shall discover her little heart's musing?

Only I, waiting here, outside and dreary,
Know she thinks not of me—my life refusing.

G. V.

Ancient History.

How many apples did Adam and Eve eat? Some say Adam 8 and Eve 2, a total of 10 only. We think the above figures entirely wrong. If Eve 8 and Adam 82, certainly the total will be 90. Scientific men, however, on the strength of the theory that the antediluvians were a race of giants, reason: Eve 81 and Adam 82; total, 163. Wrong again. What would be clearer than if Eve 81 and Adam 812 the total was 893? If Eve 81 first and Adam 812, would not the total be 1,623? George Washington says Eve 814 Adam and Adam 8124 Eve; together they got away with 8,938. But if Eve 814 Adam, Adam 81242 oblige Eve; total, 82,056. We think this, however, not a sufficient quantity, for, though we admit that Eve 814 Adam, Adam, if he 81281242 keep Eve company; total, 80,282,056. Everybody wrong again. Eve, when she 81812 many, and probably felt sorry for it, but her companion, to relieve her sorrow, 812. Therefore Adam, if he 81814 Eve's depressed spirits. Hence both ate 82,626.

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid.

"Standeth God Within the Shadow?"

DAVID STARR JORDAN.

Lincoln once said that he would walk a thousand miles to join a church which believed in God and humanity. As a humble member, it may be, of some such church, I write.

President White once said of his great teacher, the chemist, Benjamin Stillman: "He had faith in truth, as truth; faith that there is a power in the universe good enough to make truth-telling safe, and strong enough to make truth-telling effective."

Mr. Ingersoll once criticised these words, telling President White that it was all wrong. "There is no such power," he said. If truth-telling is safe, it is because men, not God, have made it so. If it is effective, it is because men, not God, respond to it.

This again is true, but it is not the whole of the truth. If men were not good at bottom, truth-telling would not be safe. If they did not have an instinct for truth, truth-telling would be vain babbling. If "Truth, crushed to earth, shall rise again," it is man who restores it. "What God does for men, he does through men." The revelations of "the power outside ourselves, that makes for righteousness," comes to us from the lives and acts of other men. The sons of God that are known to us are incarnate in human flesh. As the good men and the great men of the world have been a part of our common humanity, men from time to time have worshiped humanity as God.

The Pantheon in Paris was raised for the worship of great men. On the walls of one of its buildings is a long list of these great men of all ages, from Moses, and Buddha, and Confucius, down to Xavier, Newton, and Mirabeau. From the good and the great we derive our impression of a divine power and goodness, that must be infinitely greater and better.

And for this reason men have never been content to worship humanity as God. They recognize a larger responsibility than that of man. Man, the last of the animal creation on the earth, is not the first cause of his own existence. He can claim no credit for his own development. Granted that man's goodness makes truth-telling safe, or that man's wisdom makes truth-telling effective, there is something beyond. Did man make himself good? Is he the source of his own wisdom? Where was he "when the foundations of the earth were laid?" Does he who cannot "make one hair white or black" claim the authorship of the universe? We can only worship man by looking beyond man to the power of which all human wisdom and goodness is but a manifestation.

There is in London a church devoted to the faith of Positivism. It is dedicated to the worship of humanity as the center of light and sweetness. Its minister is the gifted essayist, Frederick Harrison. Yet his congregation, I am told, numbers but seventy members, among all the millions of London. Man cannot worship himself. He knows that whatever he does of goodness or wisdom was good or wise before he did it; that good or wise action on his part is but falling in line with the great tendencies and purposes in the universe, which existed before man, and by virtue of which man came to exist. It is not the work of humanity, but of God in humanity, and this only can man worship.

Men are slow to recognize that nature has her own laws and purposes. She is not the executor of human justice. "The rain falls on the just and the unjust." When the tower of Siloam falls, men are prone to seek for the cause of it, not in its rotten foundation, but in the wickedness of those who happened to be under it. Did it fall because these were above all other men? "I tell ye, nay"; nor was it on account of their evil lives that the blood of the Galileans was mixed with the sacrifices.

These ideas which Christ once sharply rebuked have been the source of many superstitions. We in all ages have been as "the wicked generation that seeketh for a sign when no sign shall be given them." God always deals with us in kind. Of the same nature as the action is its reward or its penalty. The nature of reward and punishment is explained in the parable of the talents. Whoever is happy and helpful shall find his happiness and helpfulness increased tenfold. Whoever does nothing with his power shall lose that which he hath. Whoever brings sunshine into the lives of others shall find himself in the sunshine. Of like nature are God's punishments. Not in the earthquake and the storm does God execute vengeance on the wicked. "God consents, but only for a time," and the evil gives place to the good, weakness to strength. "The meek shall inherit the earth." The strength of our own age is the strength of meekness. The weakness of war and brutality gives away to the strength of love and the power of the pure in heart.

The great preacher of the last century, John Wesley, held the old idea that the powers of nature were used as God's revenges. He decreed that at stated intervals each of his successors should preach on "earthquakes, their cause and cure." Their cause was the wickedness of man; he thought; their cure, in the growth of religious fervor. But God pays only in kind. The earthquakes which punish sin are spiritual earthquakes only, and in the heart of the sinner. The revival of religious fervor lies in helpful deeds. We smile at the clergyman in Oakland who predicts the destruction of San Francisco by material earthquakes because of her moral and political delinquencies. We stand aghast at the blasphemy of the clergymen at Pittsburg who found in the death of a fireman in a burning storehouse at Chicago, a punishment for the opening of the Columbian Exposition on Sunday. The punishments of God are swift and sure, but they are not brutal. Only a brutal man demands a brutal God. God's penalties are self-inflicted, for the force that punishes sin is innate in the heart of man. Every man carries in his breast the key to his own heaven and his own hell.

Many men have been distressed over the insensibility of nature. She goes on with her own affairs. When the boat leaks she drowns a prophet as she would a rat. The stones on the street should have cried out at the murder of Cæsar. But they did not. Only men cried out. Once when a fugitive slave was seized in Massachusetts, there were those who felt outraged that nature did not rebel against it. It was a surprise to Thoreau that the squirrels went on with their hoard and the wind rustled in the trees as though nothing had happened. But what should nature do? She attends only to her own affairs. She is only our impersonation of her own affairs Her "just keeping on the same, calmer than clock-work, and not caring" is the expression of the solidity of the universe. She is as indifferent as the multiplication table is. She is like the multiplication table itself, our impersonation of unchanging law. The law of nature is "no respecter of persons." Nature cannot vary. A varying multiplication table would be the destruction of mathematics. A varying law of nature would be the destruction of the universe.

"If God should wink at a single act of injustice," says an Arab proverb, "the whole unverse would shrivel up like a cast-off snakeskin."

But a law of ethics is no more sacred, no more or no less invariable, than any other natural law. A law of nature is the expression of the wisest, the best, the only way of doing things. Such a law was never broken, can never be broken, for nothing in the universe will ever be done in an inferior way.

If it were so done, if any effect should follow the wrong cause, if to please you and me two times two should be five, if to save all the crops in the world rain should come when rain was impossible, or if earthquakes should shake San Francisco for human wickedness, this would be the sign that man, not God, ruled the universe. With whim in place of law, even for a moment, "the whole universe would shrivel up like a cast-off snakeskin." "Nature," says Emerson, "does

not cosset nor pamper us. Providence has a wild, rough, incalculable road to its end. It is no use to try to whitewash its huge mixed instrumentalities, or to dress up that terrific benefactor in a clean shirt and white neckcloth of the student of divinity." But the ends are reached at last. Sooner or later man has the strength and the love and the will to reach them.

Much of human misery comes from the belief that "nature owes us a living"; that somehow or other she ought to make an exception in our favor. People think that nature will ease up somehow in their case. Our own intemperance will not bring delirium tremens. Our own lack of thrift will not bring us to the poorhouse. It will only serve others in that way. Most rascals consider themselves privileged characters. The laws of right were intended for some one else. They hold some kind of special indulgence granted by themselves. The average burglar carries a lucky-stone or amulet of some kind which will give him the immunity he craves. In the great cities are many "emancipated spirits" who believe that they are above the ordinary laws of decency. They hold an amulet of self conceit, and they rail at the universe when the laws of human nature bring them the moral and mental decay which is the result of all excesses. "God would think thrice before damning a person of his quality," says the French toady of the titled knave. In the same spirit each nation has claimed to be the favored of God. Each race is God's chosen people. Each little sect of Christians makes its own claim, of one sort or another, to the true apostolic succession. All this is part of human egotism. Man projects his little self out on the face of nature. He is in secret alliance with the heart of the universe. He has friends at court that give him immunity, whatever his misdeeds. "He whose father is alcalde," says the Spanish proverb, "has no fear when he is called to trial." Each man sees the self-deception of others, though blinded to his own.

The feeling that nature must perforce take a part in human affairs for good or evil is the basis of that which Ruskin has called "the Pathetic Fallacy." By "the Pathetic Fallacy" one ascribes to nature the motives for action which our relations to her suggest. Even the multiplication table may be cruel. To need five may be a matter of life and death when we have only two times two. The sky may be remorseless to him who must have rain or die. "The rushing incurious billows" are "the vacant smiling seas," and the same sea may be again "stern mother of my soul, whose tempests rock in me, and billows roll." The "Nature red in tooth and claw," who "cares for nothing, all shall go," is the same that "loves the grass-green meadows, the grazing kine's sweet breath."

For nature neither loves nor hates. She is neither good nor cruel. She is merely the truth of God,—"the God of the things as they are," which is the only God we know or can worship. It is within ourselves and our relations that the good and evil find their place, and evil is only uncompleted good.

A pulpit orator, once conspicuous, renounced his religion, it is said, because he would not longer serve a God who could "do nothing for him." Because his prayers had not made him rich, or powerful, or famous, he would cease to pray. He became a lawyer and entered the service of Tammany Hall, who could, and doubtless did, "do something for him."

But this is to miss the whole purpose of prayer. Because prayer has no money value, because it will not bring rain or save a crop, or fill a church, or sell a drove of hogs, has it no purpose to you?

Your life is more than crops or churches. The true purpose of prayer is to help us to work to God's will; to make us happy because we do good deeds; to make us strong because our prayers are God's purposes. "Thy will be done, and may my will be thine."

These are the wise words of Bernard Bosanquet: "The essence of prayer is to bring two things into unison—the will of God and the will of man. Superstition imagined that prayer would change the will of God. The spiritually minded have always understood that the will which must be modified in prayer is the will of man."

Prayer is the expression of what may be called "the human reaction." The force of gravitation constantly pulls us toward the ground. As with the other laws of nature, its purpose is cosmic order. In its direct influence it would bring us to rest prone upon the ground. But it is this same law that causes man to walk upright. The human reaction causes him to resist gravitation, while co-operating with it. He stands erect in opposition to this force, which would overthrow him. Were it not for the force, he would not make the resistance. The law of gravitation is indifferent. It would not hold him up, nor throw him down. It would simply act in his own way. It will insist that the line of direction must fall within the base when man would stand, and no man nor tower nor temple nor pyramid ever stood on any other terms.

This simple illustration may serve to illustrate other relations. Natural law is true and just. It is not good nor bad. Nature makes no move toward goodness save through the human reaction. It is man that revolts from cruelty. It is man that turns to love. The laws of the human reaction, complex and intertangled almost beyond our comprehension, are natural laws, like the others, and in the long run the effect follows the cause, just as surely as with the others.

By the law of the human reaction, cruelty gives place to love, intolerance and bigotry to sweetness and light, the sword to the dynamo, and dogma to science.

The laws of evolution in themselves have no principle of progress. Their function, each and all, may be defined as cosmic order. The law of gravitation brings order in rest or motion. The laws of chemical affinity bring about molecular stability. Heredity repeats strength or weakness, good or ill, with like indifference. The past will not let go of us; we cannot let go of the past. The law of mutual help brings the misery of weakness, as well as the strength of civilization. The nerves carry sensations of pleasure or pain, themselves indifferent as the telegraph wire, which is man's invention for serving similar purposes. Some who call themselves pessimists because they cannot read good into the operations of nature, forget that they cannot read evil.

For both evil and good belong to the human reaction. It is in the human reaction against evil that there lies a power good enough to make truth-telling safe. It is from the human response to the truth of nature that arises the power strong enough to make truth-telling effective.

And this power is not that of the individual man himself, but has "its origin in the power that makes and forever recreates man." It springs at last from him, who in the words of the Hebrew prayer-book, "giveth light unto the earth and all who live on it, and who in his goodness daily and instantly reneweth the work of creation."

"God's errands never fail." This is because men will run on these errands. Drafts on the "great bank of human kindness" are always honored. "God's errands never fail" because men will live for them, and die for them.

"Simple duty hath no place for fear." The conquest of self raises man to the level of the gods. His will is one of the forces of nature. The men who know nature's laws, and obey them, are children of destiny. Those who opposed them have stood aghast at their unaccountable strength. Such leaders as these, from David to Gustavus Adolphus, from Moses to Chinese Gordon or John Brown, have seemed to their enemies to be more than men. Some charm or amulet they seemed to have which gave them power even above that Providence that goes with "strong battalions." And so they had. The amulet of a righteous cause, the badge of him who runs upon the errands of humanity. This is "the love that casts out fear." No man could trouble Paul, because he bore "on his body the marks of the Lord Jesus."

At Harper's Ferry, John Brown was "the gamest man he ever saw"; so the governor of Virginia said. "He was not thinking of his enemies when the governor thought he looked so brave." "Nobody sent me here," he said; "I obey only my own impulses and those of my Maker. I acknowledge no master in human form."

And so, when his body lay in the grave, his spirit animated a host of other men. To the infinite surprise of the governor of Virginia, "his soul went marching on," and even those who had destroyed his body to save slavery have lived to rejoice

that with his death slavery died also. The God in humanity will come forth, and evil fades and falls before it. Through the "death-grapple in the darkness" that makes up human history, only that which is right can endure. Whatever the seeming loss, or defeat, or discouragement, man is at last on the side of truth and love. It is this certain triumph of light and love in the light of man which we personify as the "power of God." This expression may be itself a "pathetic fallacy." Perhaps a wiser philosophy would analyse and divide till its elements were beyond our understanding. This does not matter so long as the power exists. It is the growth of love and wisdom through battle and storm that makes this a world of righteousness. It is the soul of man that deifies nature. It is this that raises her processes above the level of the multiplication table. It is this that makes the whole of nature greater than the sum of her parts. Right and wrong exist in human conduct. All else in the universe is merely truth. In the universe, outside ourselves, God is truth. In the universe, within ourselves, God is love. Love and truth, and strength and right, are at last one and indivisible.

The Thought of God.

If you will tell me, my friend, what you think of God, the relationship which you sustain to Him, I can determine the measure of your influence in the world. Is it possible that you have no thought of God; that you have not come to realize the existence of God and your dependence on Him; that you do not yet understand the goodness of God and His power to inspire your soul? Then, indeed, you are to be pitied; for you are one of that vast multitude whose hands have worked, but without avail. The great and controlling influence which is needed in order that your work shall count has been lacking. I do not have in mind the meanings of the creeds, or the work of the churches. It is something higher and deeper —the contact of the human soul with the power that created it; the communion of that soul with the spirit that continues its existence. Just as light has come into the world, and progress, with the coming of the truer conception of God, so light will enter the soul, and the life of that soul will make progress, with the increasing appreciation of the goodness and greatness of God. Life is but the outward expression of thought, and thought is most ideal when it is thought of God. Let us free ourselves, so far as we may, from the things which fetter the spirit in its effort to come into contact with the Great Spirit of which it is a part. Let us break down the barriers which stand between us and the God in whose image we were made. Let us avail ourselves of every opportunity to grow upward, rather than downward. Let us earnestly seek that higher life in which spirit meets spirit, and the ideal of man's creation is at last attained.

What is it to be free? It is to be in touch with the divinity. What is it to be strong? It is to be a companion spirit of the Great Spirit. What is it to be true? It is to be in harmony with the truth of the universe, which is itself the reflection of the character of God.

The minds of some of us have turned very frequently in these recent days to the words uttered here at the University, as well as elsewhere, by that prince of Christian men, Henry Drummond, a man whose life entered into the lives of so many of his fellow-men.

Is there a Christian man or woman in America whose life has not been quickened by his words? whose attitude of mind has not been strengthened and softened by his spirit? And how was such power his? Because he lived with God. Not in any sickly, sentimental sense of the sacred phrase, but in its truest, deepest sense, it may be said, God dwelt in his soul.—*From President Harper's Address to the Graduating Students of the University, March 21, 1897.*

The man who from his heart prays, "Thy kingdom come," in the morning, will be sure to do something to help to make it come before night.

The Indwelling Christ.

FROM A SERMON BY C. R. HENDERSON, MARCH 28, 1897.

The immanence of God is a teaching necessary to supplement the truth of His transcendence. God is not limited by his creation, nor is he remote from it, an absentee landlord. Goethe voices the science and philosophy which have so revolutionized social thought and action in our century:

"My God must rule within."

The "life which is life indeed" is a consciousness that truth and good are at the heart of things, and it is a will to do the truth and the good.

This life is a present life, not future and distant. Hope and faith are as necessary to the actual daily work as the sky is necessary. Unbelief and mere "worldly" wisdom are too narrow, fit only for those who live a "cage-bird life."

The life of faith and duty is the truly human life. It is natural to man. The prodigal son, of Jesus's parable, never "came to himself," to his real and best self, till he left his swine-feeding and turned his face towards his father. Sin is not "natural" to man; it is unnatural, monstrous, abnormal. The highest nature of man is not that to which we come by birth, but that which Jesus called "re-birth," the beginning of a higher life. And this higher life is possible to all.

This better life has an objective ground in the source of the universe. It is not a mere subjective dream, illusion, fanaticism. It comes from the Origin of all reality. The soul of man is rational, as the universe is rational. Discovery of our best self is discovery of the Divine. The world does not put reason to permanent confusion. We do not know all, but we know truly. Our very darkest hours of gloom and doubt compel us to recognize our alienation from the cause of our peace and strength. Skepticism makes us ill at heart, and, wearied, we feel His presence with us.

"But warm, sweet, tender even yet,
A present help is He;
And faith has yet its Olivet,
And love its Galilee."

The value of this religious consciousness and will is beyond estimate. The external ills of life are not fanciful chimeras, but real and terrible. We need to be strong in God, for the the sake of those who are discouraged and demoralized. We must give our best selves to our neighbors and help them to gladness and power. What we call "Associated Charities" means just this: Communion and communication. We cannot impart a higher life to others unless we have it ourselves. The sacred touch of human friendship is the avenue of blessing. Traditional "charity" has lost much of the original glory of the word. Our public and private "charity" is often a barrier between fellow-citizens, and not a bond. We have almost to abandon the most beautiful word because "charity" makes people think of old clothes, and groceries, and other material goods. We shall never have a real city until we become neighbors. A conglomeration of egoistic individuals in detached villages spread over a vast plain and connected by streets is not a city. A true city has bonds of friendship, of reciprocity of services, of acquaintance. Church clubs must become churches indeed, missions to all people, with a message of light and leading for all souls.

We need to extend our acquaintance, in order to give meaning to our existence. But first and always our own souls must feed on manna. First-hand knowledge of God saves us from the distractions of doubt. Browning's word is true: "The acknowledgment of God in Christ, accepted by the reason, solves all questions."

And Burns gave good counsel to his Young Friend:

"But when on life we 're tempest-driven,
A conscience but a canker,
A correspondence fixed wi' Heaven
Is sure a noble anchor."

He who is thus sure of God can communicate something of the infinite peace and holy purpose of religious faith to his neighbors and friends, and no human being can give anything better, since no one can have anything so good as this among all his treasures.

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—The world is the storehouse of God, waiting for man to use it.

MON.—Work is the great fairy that cultivates and develops the individual, and gives him control of all his conditions.

TUES.—There is no virtue in belief unless there is reason for that belief.

WED.—The mind sculptures the face.

THURS.—Hold your judgment always open to revision.

FRI.—In building up character we are looking after the other world in the only practical way.

SAT.—In loving and in helping, your paradise shall be!

M. J. SAVAGE.

The Waking Year.

A lady red upon the hill,
  Her annual secret keeps;
A lady white within the field
  In placid lily sleeps!

The tidy breezes with their brooms
  Sweep vale, and hill, and tree!
Prithee, my pretty housewives,
  Who may expected be?

The neighbors do not yet suspect!
  The woods exchange a smile—
Orchard, and buttercup, and bird—
  In such a little while!

And yet how still the landscape stands,
  How nonchalant the wood,
As if the resurrection
  Were nothing very odd!

—*Emily Dickinson.*

The Cat that "Got Even."

The two plump house kits were washing their faces on the front doorstep, and the thin barn kit came up the path. "Good-morning, my dears," she said, stopping and grinning politely.

The two house kits looked at each other, then they looked at the barn kit, then they made up two naughty faces.

"You 're very thin," said the black one.

"And homely," added the white one.

"We don't wish to associate with you," said both at once, after which they stuck their tails out straight, and marched around the corner.

"Pooh! who cares for them, anyway?" cried the barn kit, fluffing her back up. "I 'm sure I 'd rather be homely than have such awful bad manners. But I 'll find a way to get even with them," and she stalked slowly back to the barn.

By and by the two kits looked into each other's eyes, and because they could see only a narrow thread of black in the green, they knew it must be twelve o'clock and dinner time. So back they trotted to the side door; and what do you think they found waiting for them?

An empty saucer,—just that, and nothing else.

"The shutters are all closed," said the black house kit.

"Everybody is gone away," added the white house kit.

"And we are forgotten," said both at once. So they sat side by side on the piazza, and cried into their left fore paws; their right fore paws they needed to sit up with. Now, when they had shed about seven tears, they suddenly stopped.

"It seems to me—," sobbed the black kit.

"As if I smelled something good," sobbed the white kit.

"Rather like mice," sobbed both at once.

So they immediately dried their four eyes with their fore paws (and there were two eyes to each paw, which is a riddle), and then they looked around.

Lo and behold! in the saucer which had been empty lay two little brown mice, fairly begging to be eaten.

"Who put those there?" cried the house kits in surprise.

"I did, my dears," answered the barn kit, popping out from behind the pump. "I put them there to get even with you for being so rude this morning."

The two house kits grew so limp with shame that their tails dropped off the piazza.

"We 're very sorry," whispered the black one.

"And awfully ashamed," added the white one.

"Will you please excuse us?" said both at once.

"Pray, don't mention it," answered the barn kit, pleasantly; "I 've got even, and that 's enough. Let 's begin over again."—*Sel.*

How to Turn Out.

The Duke of Wellington always slept on an iron camp-bedstead, eighteen inches wide. "When a man wants to turn over," he said, "it is time to turn out." The Emperor Nicholas did the same, Mr. Owen says. The principle is well enough, but I think the detail is wrong. Sleep itself is far too important to be made uncomfortable. My old friend Rossiter fixed his alarm so that, at the foreordained moment, the bedclothes were dragged from the bed, and Rossiter lay shivering. I have myself somewhere the drawings and specifications for a patent (which I never applied for) which arranges a set of cams and wheelwork under the bedstead, which, at the moment appointed, lifts the pillow end six feet, and delivers the sleeper on his feet on the now horizontal footboard. He is not apt to sleep long after that. Rossiter found another contrivance which worked better: The alarm-clock struck a match which lighted the lamp that boiled the water for Rossiter's shaving. If Rossiter staid in bed too long, the water boiled over upon his razor, and clean shirt, and the prayer-book his mother gave him, and Coleridge's autograph, and his open pocket-book, and all the other precious things he could put in a basin underneath when he went to bed; so he had to get up before that moment came.—*The Scholar.*

Life is made of smallest fragments,
  Shade and sunshine, work and play;
So may we, with greatest profit,
  Learn a little every day.

An old deaf gentleman was walking in his garden one day, when every one else was away from home, when presently the milkman came along outside the high garden wall and gave his customary yell. The old gentleman heard something, but, being very deaf, was unable to make out just what was wanted; so he put his ear-trumpet in place, and, elevating the bell-end over the edge of the wall, exclaimed "Here!" The milkman took it for a dish, emptied a quart of milk in the old gentleman's ear, and went on about his business.—*The Scholar.*

Some people are not endowed with the faculty of seeing a joke. Lord Morpeth used to tell of a Scotch friend of his, who, to the remark that some people could not feel a jest unless it were fired at them with a cannon, replied, "Weel, but hoo can ye fire a jest oot of a cannon, mon?" A lady friend once put a conundrum to her rheumatic old nurse, asking her "Why are you like a church window, Sally?" and gave the answer, "Because you are full of pains"; whereupon the old colored woman pityingly replied, "O dear, somebody has been a-foolin' of ye, honey. Dem's annuder sort o' panes. Dey's been foolin' ye, chile."—*The Scholar.*

The Study Table.

The God-Idea of the Ancients.*

"Yo' little Ephraim! yo' come hyah, till I wyah yo' out, yo' rapscallion!

Ephraim (temporizing).—"Mammy, wh-what am a rapscallion?"

Mammy.—"Boy, a rapscallion am a chile what hab he fatheh's blood in he veins."

Starting with the assumption that in woman originated and through her have been transmitted the altruistic tendencies of the race, while man is responsible for those which are egoistic, the author of "The God-Idea of the Ancients, or Sex in Religion" has asserted further that "as the conception of a deity originated in sex, or in the creative agencies, male and female, which animate nature, we may reasonably expect to find" all that she claims in her book.

It is hardly worth while to discuss what follows, unless one is willing to grant the premises thus axiomatically laid down. To any one who is willing to grant the truth of this bald assertion, the rest of the book probably will be interesting as a clever though rather involved deduction from it. To others it will be essentially repulsive. It proceeds upon the theory that God, or, as it says, a god, is only a figment of man's mind developed "in accordance with the laws governing the peculiar instincts which have been in the ascendency during the life of mankind on the earth," and repudiates the idea of any "supernatural" intervention. The constantly reiterated claim that its teachings are based upon scientific research is not characteristic of a scientific writer; and when this "scientific research" comes to be stated it resolves itself, for the most part, into a long string of "it is believed," "tradition says," "it would now seem that probably," "although men have carefully concealed the facts, still doubtless,"—etc., etc.

The author's method is the division of all human tendencies and characteristics into two classes, evil and good, the attachment of the labels "male" to the evil, and "female" to the good, and of course, naturally, the grossly materialistic conclusion that God is a female. Whether in the statement of its "statistics" or in the working out of the theory based upon them, the whole book is disgusting. G. V.

Domestic Service.†

"Domestic Service," by Professor Lucy Maynard Salmon of Vassar College, meets a want which long has been felt keenly by students of domestic economy, whether their studies be academic or practical. It raises into the realm of science the whole set of vexatious questions which so harass American homes. The book is based upon a careful compendium of statistics of the nationality, training, experience, and wages of servants, and the advantages and disadvantages of their position; these statistics are gathered from three different sources—employers; employees, and domestic training schools. No better idea of the contents can be given than by a review of some of the chapter heads: Historical Aspects of Domestic Employments; Economic Phases of Domestic Service; Difficulties in Domestic Service from the Standpoint of the Employer; Advantages in Domestic Service; The Industrial Disadvantages of Domestic Service; The Social Disadvantages of Domestic Service; Possible Remedies, Improvement in Social Condition; Possible Remedies, Specialization of Household Employments; Possible Remedies, Profit Sharing; Possible Remedies, Education in Household Affairs.

Here and there, all through the book, one false note jangles The author asserts and insists that the word "servant" carries the implication of social degradation, and therefore must be abolished. If indeed it be true that this word is in general disrepute, then it is because that for which it stands is also, and no soft euphonisms will take away the imagined stigma. The word and the fact must be redeemed.

But the whole book is an earnest endeavor to make its subject one of general economic discussion, and to make the relations between mistress and servant as rational and business-like as those between any other employer and employee. It is the production of a rarely logical mind. It was the privilege of the present writer to be a pupil of Miss Salmon's at Vassar College; it is with loving recognition of the far-seeing, deep-reaching intelligence which helped to shape her own theories of life that she turns the pages of this book.

G. V.

Notes and Comments.

Most persons that never have been to California have gained their impressions of the country from the enthusiastic reports of travelers, from the large advertisements in red and black type in the railroad stations, from the prettily illustrated, alluring booklets issued by town and land companies. The mention of California suggests roses, sunshine, eternal spring, immortal youth. But once in a while a visitor gets closer to the life of the residents in the summer land of gardens. He feels the tragedy of disappointed hopes in their lives. 'T is this phase of California life that Miss Beatrice Harraden emphasizes in her new volume, "Hilda Strafford," to be published immediately, by Dodd, Mead & Co.

2. When a successful author publishes a new volume, the public at once begins to compare the new with the old that made his reputation. We are prepared to hear the world comparing "Hilda Strafford" with "Ships that Pass in the Night." "Trif and Trixy," the new children of Mr. John Habberton's pen, will challenge comparison with Budge and Toddy, their elder brothers.

3. For two years Mr. Burgess has sent forth from San Francisco *The Lark*, singing his nonsense verses. The April issue will be its last. The bright oddity will be missed by admirers of Mr. Burgess and Mr. Dixey.

4. The "little mosaics" that Mr. Donald G. Mitchell offers in his new "American Lands and Letters" have a beautiful setting. It is a handsome volume from the press of Charles Scribner's Sons, written with all the charm of Ik Marvel's charming personality.

5. Because of its subject matter, "A Questionable Marriage" will awaken wide interest. The names of the publishers, Rand & McNally, and of the author, A. Shackelford Sullivan, a Chicago newspaper writer, make it of especial interest to Chicagoans. The theme of the story is divorce and the unequal divorce laws in different states of the Union.

6. "The Man Who Wins" (Charles Scribner's Sons), is the work of another Chicago author—Mr. Robert Herrick of the English Department of the University of Chicago. This book and Mr. Sullivan's are instances of the new tendencies in fiction. The days are past when the novel ended "so they were married and lived happily ever afterward." In Mr. Sullivan's story there is no love motive. Mr. Herrick's love story is subordinated to the problem to which it gives rise. That the time is ripe for these works is a hopeful sign. It is high time for the world to begin to take marriage more seriously, to feel more gravely its responsibilities and the duty one owes posterity. It is this duty that Mr. Herrick's novel preaches—a new motive in fiction, a lesson that is needed—one that it takes considerable courage to handle. Mr. Sheldon's lecture on marriage in his volume called "An Ethical Movement" is another valuable sermon for the easy-going—those who take marriage lightly, as a matter of course. D. D.

The one divine work is, to do justice; and it is the last we are ever inclined to do. Do justice to your brother, and you will come to love him. But do injustice to him because you don't love him, and you will come to hate him. Charity is greater than justice? Yes, it is the summit of justice; it is the temple of which justice is the foundation; but you can't have the top without the bottom. You cannot build upon charity; you must build upon justice; for this main reason, that you have not at first charity to build with.—*Ruskin.*

* The God-Idea of the Ancients, or Sex in Religion. By Eliza Burt Gamble G. P. Putnam's Sons. Price, $2.25.

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The Liberal Field.

"The World is my Country; To do good is my Religion"

ANN ARBOR, MICH.—Mr. Sunderland has recently finished a series of four Sunday morning sermons on "Liberal Religion in India." In the first two he spoke upon "Unitarian sm in India," giving an account of a Unitarian association organized by Rajah Ram Mohun Roy early in the century; the Unitarian church which has long been in existence in the city of Madras; the important and influential work carried on for thirty years in Calcutta by Rev. C. H. A. Dale as the missionary of the American Unitarian Association; the visits of Mary Carpenter of England t India, and her educational and philanthropic work there; Pundita Ramabai and her home and school for high-caste Hindu widows in Poona, established and supported by the aid of liberal Christians in America; Sasipada Bannerji's home and school for Hin u widows in Calcutta, established and carried on by the aid of Unitarians in England; the remarkable Unitarian movement in the Khasi Hills under the leadership of Mr. Kissor Singh; the interesting work of Mr. Akbar Masih among the Mohammedans of the northwest provinces; and the excellent "Mozoomdar Mission." Mr. Sunderland s third sermon was upon "The Brahma Somaj." In this he sketched the history of this very important theistic movement, together with the lives of its three great leaders, Rajah Ram Mohun Roy, Debentra Nath Tagore, and Keshab Chunder Sen, and gave an account of his own experiences in visiting leading Brahma Somajes in different parts of India, and especially in attending the Brahma Somaj anniversary in Calcutta. In the fourth sermon he considered the subject of "Orthodox Christian Missions in India," and the question, "Will the future religion of India be Christian?" The sermons have awakened g eat interest, and there is an urgent call for them to be printed.

HINSDALE.—Unity Church of this place has just issued an attractive "Souvenir of the Season for 1896 and 1897," containing the portrait of Pastor C. F. Elliott, and a word of greeting by the president of the board, the by-laws of the society, the treasurer's report, and other interesting material setting forth the activities in Sunday school, Unity Club, and other directions.

CHICAGO.—Easter Sunday was a festival day in All Souls' Church beyond the usual significance of the season. It was the home-coming of the pastor after eight weeks' absence. He had left behind the beauties of Florence an l the glories of Rome at Easter time, but found in exchange better things—a church crowde l to the doors, welcome in the light on every face and in the warmth of every handclasp. The confirmation class of '97 was welcomed, a class of twelve, five having taken the course a second time, seven new members stood up to be counted, and one baby, the sweetest spring blossom of all those which adorned the platform, was named, with the love and blessing of All Souls Church.

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Program of the Western Unitarian Conference.

AT UNITY CHURCH, CHICAGO, MONDAY, MAY 3D.

7:45 P.M. Opening Services.
Sermon by Rev. Ida C. Hultin, Moline, Ill.

TUESDAY FORENOON, MAY 4TH.

9:30 A.M. Business Session of the Western Unitarian Conference.
Address of the President, Hon. D. L. Shorey.
Report of the Secretary, Rev. A. W. Gould.
Report of the Treasurer. H. W. Brough.
Brief Reports of State Conference Secretaries:
Rev. E. A. Coil, for Ohio.
Rev. L. J. Duncan, for Illinois.
Rev. W. D. Simonds, for Wisconsin.
Rev. Elinor E. Gordon, for Iowa.
Rev. F. C. Southworth, for Minnesota.
Rev. T. P. Byrnes, for Michigan.
Rev. A. Wyman, for the Missouri Valley.
Report for the American Unitarian Association by Rev. George Batchelor, Secretary.
12:00 M. Devotional Meeting, led by Rev. Jasper L. Douthit, Shelbyville, Ill.
1:00 P.M. Intermission.
Lunch served by the Church.

TUESDAY AFTERNOON, MAY 4TH.

2:30 P.M. Address on "Our Missionary Opportunity," by Rev. George Batchelor.
3:00 P.M. Four addresses on "Missionary Agencies in the Central West."
"Western Unitarian Conference," by Rev. Elinor E. Gordon, Iowa City.
"Missionary Council," by Rev. F. C. Southworth, Duluth, Minn.
"Local Conferences," by Rev. L. A. Harvey, Des Moines, Ia.
"Old and New," by Rev. Arthur M. Judy, Davenport, Ia.
4:20 P.M. General Discussion, opened by Rev. Marion Murdock, Cleveland, O.

TUESDAY EVENING, MAY 4TH.

7:45 P.M. Three addresses on "The Church as a Social Factor."
"The Church and Poverty," by Rev. Caroline Bartlett Crane, Kalamazoo, Mich.
"The Church and Luxury," by Rev. William R. Lord, St. Paul, Minn.
"The Church and Ignorance," by Rev. Florence Buck, Cleveland, O.

WEDNESDAY FORENOON, MAY 5TH.

9:30 A.M. Annual Meeting of the Western Unitarian Sunday School Society.
Address of the President, Rev. A. W. Gould.
Report of the Secretary and Treasurer, Albert Scheible.
10:00 A.M. New Features in Sunday School Work.
(1) "Stories with Memory-gems for General Exercises," by Juniata Stafford.
(2) "Parallel Illustrations for Biblical Incidents," by Rev. Florence Buck.
(3) "A Picture and Poem Course of Lessons," by Rev. W. W. Fenn, Chicago.
(4) "A Course of Lessons on Every-Day Religion," by Rev. Caroline Bartlett Crane.
10:30 A.M. General discussion.
11:30 A.M. Business—Appointment of committees; amendment to the constitution.
12:00 M. Devotional meeting, led by Rev. A. G. Jennings, Toledo, O.
1:00 P.M. Intermission.
Lunch served by the Church.

WEDNESDAY AFTERNOON, MAY 5TH.

2:30 P.M. Final business. Election of officers.
2:45 P.M. "Sunday School Circles for Small Towns," by Rev. Elinor E. Gordon.
3:00 P.M. "Auxiliary Societies for Sunday School Pupils," by Rev. L. J. Duncan.
3:15 P.M. "Kindergarten Methods in the Sunday Schools," by Mrs. A. W. Bryant.
General Discussion.

WEDNESDAY AFTERNOON, MAY 5TH.

4:00 P.M. Address on "Young People's Religious Union," by Rev. L. W. Sprague, Boston.
4:30 P.M. Reports of the Individual Young People's Religious Societies.
General discussion.

WEDNESDAY EVENING, MAY 5TH.

7:45 P.M. Four addresses on "Helps to Character Building:"
"Literature," by Rev. F. L. Hosmer, St. Louis, Mo.
"Moral Habits," by W. M. Salter, Chicago.
"The School," by G. Bamberger, Superintendent of Jewish Training School, Chicago.
"The Church," by Rev. George Batchelor.

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THURSDAY, MAY 6TH.

9:30 A.M. Reports of the Ladies' Societies.
Paper on "Postoffice Mission," by Miss Ellen F. Marshall, Chicago.
Paper on "Benefits of Organization," by Mrs. V. M. Richardson, Princeton, Ill.
General discussion, opened by Mrs. R. H. Davis New York.
12.00 M. Devotional meeting, led by Rev. W. G. Eliot, Jr., Milwaukee, Wis.
1:00 P.M. Intermission.
Lunched served in the Church.
2:30 P.M. Final Business of the Western Unitarian Conference.
8:00 P.M. Social Meeting and Reception in the Church, with informal addresses.

TO DELEGATES AND ATTENDANTS:

Delegates and attendants at the meeting will report, upon arrival, at the Unity Church, corner of Dearborn avenue and Walton place. Take the Clark Street cable or State Street electric cars (or carette from Union depot) to Walton Place.

A Reception Committee will be at the Church on and after Monday afternoon to direct delegates and others to suitable stopping places.

"And there I s'ood, Aunt Susan," said Miss Porter's long-winded nephew, who had been droning on, about his summer in Switzerland, for some hours since the old lady's eyes had begun to droop, —"and there I s'ood. Aunt Susan, with the abyss yawning in front of me." "William," said Aunt Susan, speaking as one who has long kept silence, "was that abyss a-yawning before you got there, or did it begin af erward?"—*The Advance.*

The following amusing story is told with reference to the theory of evolution: Two or three mornings after the arrival of a new butler, the mistress of the house took the opportunity of asking the cook how she liked her new fellow-servant. The report was an excellent one. "In fact, ma'am," said the cook, "the servants' hall is quite a different place now." Not unnaturally, the mistress pressed for further particulars. "Well, he talks so cleverly," said the cook. "Last night, for instance, he explained things to us for an hour and a half." "Explained thing—what things?" said the mistress, now really interested. "Well," was the reply, "he was telling us how we are all descended from Mr. Darwin."—*Northwestern Christian Advocate.*

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Though Many Admit it Hurts Them.

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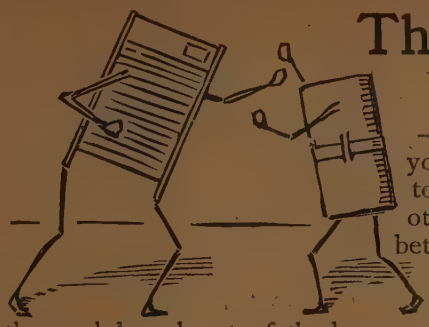

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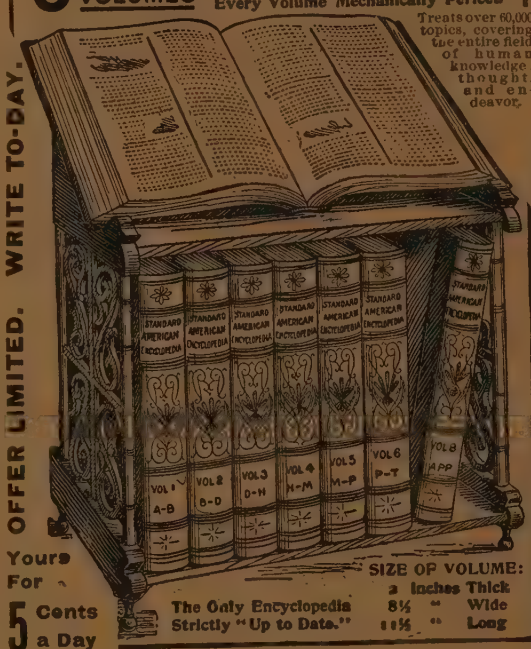

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Contents for April, Vol. XI, No. 4.

Chicago and Its Administration.
By the Hon. LYMAN J. GAGE, Sec'y of the Treas.

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From the Diary of COL. WILLIAM A. TRIMBLE, of Hillsboro, O.

THE LION AND THE ASS. A Fable.
By MARTIN LUTHER.

WAS THE CHURCH RESPONSIBLE FOR THE INQUISITION? (Illustrated.) **By DR. PAUL CARUS.**

COMMERCIAL MORALITY.
By GEORGE JACOB HOLYOAKE, Brighton, England.

SCHILLER AS A PROPHET. Editorial.
With Portrait of Schiller.

GEORGE JULIAN HARNEY, the Last of the Chartists.
His Eightieth Birthday.

MISCELLANEOUS.

Recent and Forthcoming Articles.

Reports of PROFESSOR TIELE'S **Gifford Lectures,** now in progress at Glasgow.
The Next Papal Conclave. PROFESSOR FIAMINGO, Rome.
The Trinity Idea. Persian and Norse Religions. Illustrated articles. DR. PAUL CARUS.
On Trade and Usury. MARTIN LUTHER. A powerful castigation of trusts, etc.
Science in Theology. CARL HEINRICH CORNILL, Professor in Koenigsberg.
A Controversy on Buddhism. REV. SHAKU SOYEN, Japan; DR. JOHN HENRY BARROWS, Chicago; DR. F. F. ELLINWOOD, New York.
Lamarck, and Neo-Lamarckianism. PROFESSOR A. S. PACKARD, Brown University.
Is There More Than One Buddhism? In reply to Dr. Ellinwood. H. DHARMAPALA, Ceylon.
Pythagoras. DR. MORITZ, Cantor, Heidelberg. (*May or June.*)
The Religion of Islam. PERE HYACINTHE LOYSON, Paris. With portrait. (*May or June.*)
History of the Jews since the Return from Babylon. By the Rev. B. Pick.

N. B.—Forthcoming numbers will have articles by Tolstoi on Money, Translations of Luther's Sermons, Essays on Ethnological Jurisprudence by Post, Illustrated Articles on Comparative Religion, Biographies of Great Scientists, with portraits, Mathematical Recreations, etc.

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STEWART AVENUE UNIVERSALIST CHURCH, Stewart Avenue and 65th Street. R. A. White, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn Avenue and Walton Place. Rev. B. R. Bulkeley, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan Avenue and 23d Street. W. W. Fenn, Minister.

AT MASONIC HALL, 276 Fifty-seventh Street, Rev. W. W. Fenn preaches each Sunday afternoon at 4 o'clock.

CHURCH OF THE REDEEMER (Universalist), corner of Warren Avenue and Robey Street. T. B. Gregory, Minister.

INDEPENDENT LIBERAL CHURCH, Martin's Academy, 333 Hampden Court, Lake View. Mrs. Celia Parker Woolley, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theatre, Madison Street, near State. H. W. Thomas and Frank B. Vrooman, Ministers.

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LUNG DISEASES.

Extracts from Dr. Hunter's Book—Continued from Last Week's Issue.

On Weak and Diseased Lungs Continued—Great Success of Antiseptic Air Inhalations.

The leading physicians of the world now admit that consumption is a curable disease. The great majority of the people, on the other hand, firmly believe it to be incurable. Why? Because their trusted physicians have always failed to cure. They treat the lungs through the stomach, and no case of consumption, pulmonary catarrh, asthma, or chronic pneumonia was ever cured in this way. Under it influenza soon becomes bronchitis, and bronchitis goes on into consumption, with the certainty of cause and effect.

Under the treatment laid down in this book there is hope of cure in most cases of consumption, and certainly in all the milder forms of lung disease. Unless the lungs are mortally injured before it is applied, it will arrest the further progress of the disease, repair the injuries inflicted, and gradually bring the lungs back to health.

The following cases testify to the results accomplished by this treatment:

"*To Whom it May Concern:* I went to Dr. E. W. Hunter of Chicago after everyone considered that I had to die and after I had been treated by three other physicians, none of which gave me any hope. I continued under Dr. Hunter's care from Sept. 18, 1890, to Jan. 18, 1891, four months, and became perfectly well, and have remained so ever since, and I can recommend him heartily, for if I had not gone to him when I did I would have been in my grave long before this.

"BRADEN B. ADAIR, 292 Hermitage-av."

C. W. Taylor, Esq., of Holden, Mo., says: "I began to fail in health, caused by confinement in an office. The trouble was in my lungs, and soon developed severe coughing, copious expectorations, hemorrhages, profuse night sweats, etc. I tried the home doctors and every nostrum advertised by apothecaries without benefit. After everybody though me gone up, I happened to read one of Dr. Hunter's letters on inhalation. It struck me as so rational that I at once wrote and consulted him by letter. After being a few weeks under his treatment I began to cough up a chalky substance, which the doctor informed me was tuberculous matter changed into chalky concretions, and was a favorable sign. I continued the treatment until cured. Dr. Hunter was eminently successful in my case, which was a most remarkable one."

Mr. and Mrs. W. R. Bishop of Sherwood, Wis., write: "Our daughter Alice had catarrh for seven or eight years. We took her to Colorado, spending a year and a half there without any benefit. In fact, she grew worse, and we thought the disease had reached her lungs. We tried several different treatments with no effect. On our way home we consulted Dr. Hunter of Chicago, and got his inhaling remedies for a month's treatment. She began to improve at once, and by the time that was used she was cured and continues well. We think Dr. Hunter's treatment the only philosophical one for lung diseases."

Lyman Burr, Esq., the eminent lawyer of Bloomington, Ill., says: "My health broke down and left me with a hard cough and sore lungs. I went to Dr. Hunter and after a short treatment was perfectly cured. My wife's experience is even more striking. She is of a consumptive family, her brothers and sisters, five in all, having died of consumption before reaching 35. Not believing there was any hope for her, she went to him and took his treatment. It helped her at once, and she is now well and in better health than she has been for twenty years."

The Rev. I. H. Edwards, of DeKalb, Ill., says: "I had tubercular formation in my right lung, was thoroughly run down, had hectic fever and sweats, and so little lung power that my voice broke down on the least exertion. Under Dr. Hunter's treatment I began to gain at once, and am now well able to preach three times a day every Sunday. I believe strongly in Dr. Hunter's theory, but I belive more strongly in his treatment from its practical work in my own lungs, and I trust ordinary physicians may learn its great value."

Dr. George Hemminger of Carlisle, Pa., a physician widely known in that region, writes: "I took four or five months' treatment from Dr. Hunter, and never found anything equal it. I had frequent hemorrhages from the lungs, and was emaciated from 170 to 130 pounds. His treatment restored my health and increased my weight from 130 to 185 pounds. I go out now in all kinds of weather, day and night, and feel well. I have always believed inhalation to be the only scientific way to treat the lungs, and heartily recommend *all who have* lung disease to try it."

[To Be Continued Next Week.]

Edwin W. Hunter, M. D.

34 and 36 Washington St.

NOTE.—Free copies of Dr. Hunter's book can be obtained by readers of this paper by addressing him as above.

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